he is willing to do for us. Thus it is that we come

he is willing to do for us. Thus it is that we come to know the boundless

EXTENT OF MARY'S LOVE

for us. Finally, love demands a return. Why, then, should we be slow in making some small return to the "Help of Christians" for such regard on her party Let us be ever directed in spirit, at least, towards her. "To think of Mary is perfect understanding." We will thus assuredly become milder in our excesses and will feel the effects of her powerful protection. Let us show ourselves worthy of her love. "They that love her love life, and they that watch for her shall embrace her sweetness."

The choir, which is a voluntary one of some forty persons, under Mr. Eberhard, rendered in a very impressive manner Haydn's second mass in C. The Sanctus, Benedictus and Aonus Det were from Mercadante, and Bassin's Salve Regina was sung by Miss N. Sconcia.

### CHURCH OF THE DIVINE PATERNITY.

"God's Power in Nature and in Grace-No Science without God"-Sermon by the Rev.

A large congregation gathered in this beautiful church yesterday to hear a discourse from Dr. Chapin on the manifestations of God's power in na-ture and among men. His text was Psalms lxv., 7... Who stilleth the noise of the seas, the noise of their waves and the tumult of the people." The text expresses the thought that must arise in every human soul who has received a blessing from God and seen his goodness in his sanctuary. Is the God of nature the God of grace also? The text refers especially to His dealings with the material world and with humanity. He stilleth the waves of the seas and the tumults of the people. "There are two things," said a famous people. "There are two tunings," same a conswe-the starry heavens above and the soul of man within." In regard to the material world there are

within." In regard to the material world there are only two consistent views that can be taken of it—one, the irreligious, which asserts the SELF-EXISTENCE AND EXERNITY OF MATTER and denies the existence of a divine mind and will controlling and directing the forces and laws of nature, and the other, the religious view, as expressed in this psaim. It shocks many of us to hear men declare that there is no God, but it ought to shock us much more to hear men acknowledge God and yet live day after day in utter disregard of His law and in practical denial of his authority. His name is treated as the lightest thing that can be short from Human Lips.

They believe Him to be a righteous God, but in practice they live in the daily neglect of right doing. It is painful indeed to see men who believe in God thus itving in opposition to His will. There are some religious persons who resign all their faith to the claims of science and yet precent that they are holding on firmly to the statements of Christianity, but they are virtually on the other side. One issue or the other must stand. Either nature is self-made or it is divinely controlled. The man of science is bound to determine and to believe that an intelligent mind and will controls nature, and that there is a higher and a buter life beyond this material one. And this behief must not be regarded as a devout exaggeration, but as a devout readily, and the Hebrew writer was correct when he declared that the God who sulleth the wayes of the sea also stilleth the tumulas of men. Our highest conceptions and truest kopes and purest hie must be founded upon faith in God. He must be in nature as well as in grace, and if there are no prints of his footsteps on

leading up through the ages—if no trace of him appears in the astronomical firmament—if he is not anywhere in the physical world, then where is he at all? If law hides him instead of revealing him, then haw is everything, and with the material scaffolding of religion the hopes of mankind must fail. The spiritual realities, however, remain, though the medium through which we hear of them is gone. If the text be not the experience of mankind, then there is no dod for our souls, and we have no souls. And when all that is spiritual is gone down man's lower nature his baser purposes will come forth more prominently. The forces of nature carry men along as the waves of the sea do a piece of driftwood. If they fall in with the current, well; but if they resist they are broken in pieces. These forces existed before man, and they will exist after him. The Doctor here described the peculiarities of the sea to illustrate the force of the simile used in the text and God's power in stilling its waves, and then he replied to the infidel. The elements are not our masters, for there is One above them who stilleth the waves of the seas and saint to the winds.

"BE STILL.!"

Man is dependent upon nature, and gives great THE GEOLOGICAL STAIRWAY

Man is dependent upon nature, and gives great significance to it and interprets it. We can conceive of the earth's existence without man; but it has no significance without man. Man gathers from nature fruits, and leaves behind him achievements that give to it its significance. Everywhere we discern perpetual commotion, human activity, tunuits of the people. The Orientals, who were believed to have been so firmly settled in ancient customs that nothing could disturb them, feet the influence of this commotion, and new ideas are continally moving and inducating them, and they are borrowing largely from our Western and Christian civilization.

civilization.

The idea of a central settled peace expressed in the term stilleth was beautifully orought out by the cloquent and learned divine, and the power that holds and controls the elements in nature and the tumults of men was declared to be God. In view of

this

PERPETUAL COMMOTION IN NATURE
and among men we can more readily understand
Christ's gracious promises to give rest and peace to
the weary. But this peace can only be obtained by
failing in voluntarity with God's pians, and when
this is done then nature and man in their varied
aspects will be found cheerfully accomplishing the
divine purposes. Every winter changes to spring,
and so these commotions of nations that we now behold must result in settled peace. An impressive
application of these thoughts was then made to the
congregation, and the sermon ended.

## APOLLO HALL.

Mr. Thomas Gales Forster on Spiritualism-The Roving Spirits of No Man's Land-The Reporters who Draw Their Own Picture. Mr. Thomas Gales Forster's medium discusses

yesterday morning before the Society of Progressive Spiritualists at Apollo Hall, corner Broadway and Twenty-eighth street. The meeting was well astended by mediums of both sexes and by others of spiritual proclivities. The greater part of the audience were of the shady side of life. The music and singing was, to use a vulgar saying, a one horse affair, and the performers made up by volume of sound what they lacked in harmony and variety. Mr. Forster and three other medi-ums of the male and female persuasion occupied the platform. Mr. Thomas Gales Forster is a gentleman of about sixty years of age, of middle height, and possesses an intellectual head, with a peculiar expression about the eyes. He has a won-derful flow of language, and makes ample use of it. He never descends to plain English, and may be said

peculiar expression about the eyes. He has a wonderful flow of language, and makes ample use of it. He never descends to plain English, and may be said to

SCALE THE SKIES

in his high flights of Theoric about the grand, the beautiful and the sublime. His bursts of eloquence are fruly dazzling, and the jumble of scientific and unusual expressions which are poured forth in terrents amaze, but fail to reach the understanding of those who are not educated up to spiritualism. His high soundling rhapsodies and flights of fancy take him off to no man's land and leave the intellect of the unimpassioned listener in a dense fog. Still, Mr. Forster is a genius in his way, and if his eloquence were employed on a more tangible subject would cast many a popular preacher in the shade.

The drift of Mr. Forster's discourse ran on the text Job, xxxii., 8—"But there is a spirit in man." He shade.

The drift of Mr. Forster's discourse ran on the text Job, xxxii. 8—"But there is a spirit in man." He shade.

Andrew Jackson Davis truthfully said there is no division between science, philosophy, metaphysics and religion; for the first is the rudiment and basis of the second, the second litustrates the first and typifies the third, and the fourth pervades and comprehends them all and flows spontaneously to higher degrees of knowledge and perfection. Hence that religion which cannot be sustained by scientific demonstrations and philosophical deductions is of little benefit to the minds of the present age. The literal interpretation of Genesis with regard to the creation of the world and history of man is wholly untenable. The inculcation of the spiritual phenomena are more and more fully sustained, and the inceptual free of Judean literature are rapidly paing before the glorious sunlight of the gospel of to-day.

THE EXISTENCE OF MATTER.

Those who are familiar with nature's divine revelations will understand the theory that all matter comprised in the vast array of the material world existed at one time in one vast mass without form a heated condition, revolving from east to west.

How beautifully does the law of attraction bespeak
the grandeur of the infinite Father of the Universel.
The speaker continued in this strain and wound up
with this grand climax:—There is nothing new outside of man. He stands forth upon the apex of
creation a beautiful microcosm in the macrocosm of
nature. (Appiause.) It is a mistaken idea to conceive that

It is the common course was no god, Spiritualist is the only creature who realizes a God, because his God is be, ond conception, but that God is the spirit and soul of nature and the action. because his God is be, ond conception, but that God is the spirit and soul of nature and the active propelling power of this vast macrocosm. God was moving and existing far back before the creation of human kind, and it is as absurd to talk about a world without a God as about a God without a world. The divine power of God has become incar nated in the flesh, not simply in the

world. The divine power of God has become incarnated in the fiesh, not simply in the MAN OF NATARETH, but in every human being as his great family. If you define the mystery of God God is dethroned and you take his place. The other religions are dethrening God because they define Him. We spiritualist cannot define God, thank God!

ALL MEN ARE INNATELY GOOD, and not innately bad. This ought to be promulgated throughout the world. In alluding to the enemies of Spiritualism the speaker said:—They may hack our reputation to pieces, but they cannot touch our reputation that when any editor or reporter is feund traducing the character of any man and woman because he or she is a Spiritualist, that that individual sat for the picture which he draws. (Applause.)

In conclusion, the speaker stated that "his medium" will discourse this evening, at 7½ o'clock, about the facts of the Bible and the facts of moral Spiritualism. Aby one who believes in the infallibility of the Bible should step ferth this evening, in order that he may hear what the spirit has to say to him. The congregation then dispersed.

#### ST. STEPHEN'S ROMAN CATHOLIC CHURCH.

Sermon by the Rev. Father Henry-

tion to the Blessed Virgin."

The Rev. Father Henry delivered the sermon at St. Stephen's church, Twenty-eighth street, near Lexington avenue. He took for his text that portion of the epistle of the day which reads, "From the beginning and before the world was created," &c. He then went on to speak of the veneration that was due to the Virgin Mother of God. The Church had set aside that day to celebrate the feast of her patronage, and in celebrating it and all the other feasts the Church observed in her honor we were

DOING MUCH FOR OUR SALVATION as well as performing a duty which was pleasing in the sight of God. When we showed veneration for the Virgin we professed our faith in that mystery of our religion which is the origin of her greatness—the incarnation of our Lord. Veneration for her showed that one entertained sentiments of gratitude and tove for God for having redeemed us from eternal ruin. The thought that He selected her as the instrument by which the Redeemer was to come into the world for our sake only, and not to add to flis own glory, should of itself make us love God and worship Him devotedly. If she was pleasing to Him why should she not be worthy of respect. If we admired her for her many virtues, way should we not honor her to whom God had done such honor? There were many reasons why we should all profess and cherish

SENTIMENTS OF LOVE AND RESPECT for the Mother of God. "The Lord possessed me in the beginning of His ways—I was set up from all eternity." These words apphea to the Virgin; for she was chosen from all eternity to do a special work. When the redemption of the world was decided upon she was selected to take a part in the great act.

There was no person on earth then in whom God could rest the plenutude of His divinity, so he made her perfect to accomplish His design. Thus it was that the siniess conception of the Saviour took place. All God's works displayed

WONDERVIL. CONSISTENCY
and harmony. The means He employed were always beauthaily adaped to the end which He desired to attain. He was the Holy of Holles, and although the ancient temple, so beauthaily decorated, was never dwelt in by Him, yet He chose as His dwelling the body of the Virgin. She was the most perfect work that ever came out of His hands. She had a mission to perform on earth besides bringing into the world its Saviour. She was the model of every virtue, and she was set up, as it were, as an example of purity for all of us. Though she was queen o. Heaven, now she knew what it was to suffer poverty and persecution. So, if her virues excited our admiration, her sufferings ought to excite our love. We shou the sight of God. When we showed veneration for the Virgin we professed our faith in that mystery

THE ELOODY FOOTSTEPS of her Divine Son to Mount Calvary. We could of her Divine Son to Mount Caivary. We could sorrow with her when the hammer struck the nails into His divine hands, and when all was over and the sacrifice was complete, and we saw her stand at the foot of the cross, her maternal heart torn with agony because our sins had put to death Him she loved so dearly; she was, indeed, worthy of our pity and admiration. Her son, who died for us on earth, and she, who sunfered so in witnessing his sufferings, were still in heaven, the same son and Mother they were on earth. Their love for one another was just the same as it was then; their love for mankind still existed, and she was as powerful now in interceding with Him as she ever was in this world. Hence we could approach her with confidence and begins in the costs on without fear. The reverend speaker then closed with an earnest exhortation to the congregation to always be devoted to the Mother of God.

#### RELIGIOUS SERVICES ON BOARD OF THE UNITED STATES SHIP GUERRIERE.

After the usual preliminary service Chaplain Dor-

and the control of th

as one of gent better doc. To be accused of robbery, a crime of such magnitude, such guilt and of
such

DANGER TO THE PEACE
and good order of society, you would feel, and perhaps justly, that you were grossly siandered, and
demand investigation and proof immediately. And
yet men do swear, do lie, do get drank, do commit
adultery, do rob. They will rob the government, rob
their fellow men, and would felgn rob God of his justice, turn vice into virtue and rob crime of its punishment. They do evil that good may come. With
them the end sanctifies the means, and the good to
be attained divests the means, however wicked, of
all its guilt. Do you ask wherein or in what
particulars your robbery consists? We answer, first, in withoiding from Him your
affections. God has a right to them. He
is your Creator, your benefactor and preserver.
He formed and endowed the soul with its wonderful
capacities and gifts. Again, your robbery consists
in not devoting a proper amount of your time to

THE WORK OF SALVATION.

A small part of this is allotted to man to qualify
himself for another life. We should employ our
time in making diligent preparation to
enter upon a higher and nobler life.
Again we rob God when we refuse to cast our influence in favor of His cause. We all have one common father and are linked together by the ties of a
common brotherhood. No one is so humble in life
that he does not

WIELD AN INFLUENCE

for God or for Satan, for good or for evil, for time

that he does not

WIELD AN INFLUENCE
for God or for Satan, for good or for evil, for time
or for eternity. This moral power is exerted and
felt in the family, in society, on board ship, and
everywhere we go. It is operating, silently it may
be, but not less powerfully, every day, every hour
and through every period of our life.

# BROOKLYN CHURCHES.

## PLYMOUTH CHURCH.

A Baptismal Service-An Infant Soloist-Mr. Bescher on Family Government-A Protest Against Five-year Old Puritans and Wise and Good Children in Pantalets.
The first fine Sunday morning after the first Sun-

day in the month is devoted by Plymouth church to the nursings of "believing parents." Yesterday was a fine but cold Sunday, and a num er of the "epitomes of man," warmly but simply attired, the joy of their mothers and the pride of their fathers, were presented to Mr. Beecher to receive their baptismal names. The service is rendered as solemn as such a service can be rendered. It is ushered in by the chanting of a baptismal chant by the choir; the father bears his last paternal trophy in his arms and the mother follows meekly and blushingly in the rear. The interesting group, in the sight of the great congregation, then range them selves in a semicircle before the Olivet stand and the preacher's platform. Yesterday one of these little candidates for paptismal distinction matched his infantile treele against the fine toned soprano of Miss Thurs-ley and the pealing organ. It is only due to the infantile songster to say that this solo was heard far above that of the choir and filled the remotest corner of the building with its youthful and tuneful voice. Captain Duncan then steps forward from his pew, his gray hair and bald head giving a pater.

his pew, his gray hair and bald head giving a pater.
nat aspect to the scene that even Mr. Beecher could
not give, and bears in a silver ewer the water that
is to be sprinked upon the faces of
THE TINY BABES,
as, "in the name of the Father, the Son and the
Holy Ghost," the pastor gives the unchangeable
Christian name to the little boys and girls who are
once and for all ticketed, labelled and initiated into
the great and never-ending catalogue of humanity.
The minister then ascends to the platform he has left

and the congregation devoutly bowing their heads he leads in prayer, commending children and parents to the care and guidance of Him who has given all the living life. The hymn before the sermon is amounced and parents and children file off to their respective pews and the space thus loft unoccupied is filled up by a crowd of strangers who had walted in the lobbies for the conclusion of this ceremony.

The unity of the service was preserved by the preaching of a sermon admirably appropriate to the occasion. The text selected was St. Faul's Epistle to the Ephesians, iv. 6—'And ye fathers provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." The mystery of life seems never more near, said Mr. Beecher, and more wonderful than at the beginning of life. The little germ of being that lies so unconsciously developing itself into an influential life is to all thoughtful spectators a mystery, looked at from any point of view. Leaving the physical training of children, which was a very important subject to the physiologist, he would confine himself simply to the great question of the training of children. The theories and practices of family government, and where it is now practised in Germany, has not been known in America. The strictness even of the family government to New England has been relaxed, and he thought with advantage. The milder form of ruing hal certainly proved better for us. Children here earlier assume their rights, They lose their reverence, but not their love, Reverence finds a very poor soll to grow in m America, and when it does grow it grows very scruby indeed. Giancing at the rationale of this question Mr. Beecher turned to the religious aspect and read the following versa, the first in the chapter from which he had taken his text:—"Children, obey your parrons in the Lord, for this is right." Children, then, belonged to Christ, and it was this that should be the ruling influence of family government. That government was best in which each child was gover

is like a waich: it must not be wound up too much. It was better that a calld should blunder and do things imperfectly than that it should blunder and do things imperfectly than that it should blunder and do so, and then teach them where they might have done so, and then teach them where they might have done better. A city man once told me that ever since he was ten years of age he had, he believed, done as he thought best, or as he liked. He had a sensible mother, who, when he asked her about anything, or he did or wanted to do anything about which her approval was doubtful, would speak to him thus:—'My son, think about it, and if you can reconcile it to your conscience and to your own honor I shall not say a word.' Now this boy was taught to say "no" himself, and it was bester a thousand times for a man to say "no" himself than even for his wife to make him say "no." It was sometimes a great perplexity to some people when they saw families who had been allowed to run wild apparently, scarcely ever going to church, never going to Sunday school, tarning out well; the boys becoming bright, honest, promident men in the world. They looked at the deacon's family, the minister's children, and they see now badily they have turned out.

I AM A MINISTER'S SON,
and have not turned out very badiy. I mention this as a compliment to my father and not to myself, and I use the blustration because it is a popular mipression, and not because it is a popular mipression, and not because I believe it as a fact; for I should be false to my belief in the inevitable success of moral principles if I could believe that the families of all men professing goodness were on the way of turning out bad. But the reason of this is in the training of the good man's family. The boys have been placed under a great and unnatural restraint, and when they get their liberty, as when they are sent to college, they abuse it, and turn out drunkards and worthless to society. The boy who has not had the restraint of a religious household, been thrown upo

an army naked, having neither arms of odence or defence.

Mr. Beecher then at some length showed the order of nature in the development of the child, and which must be considered in all true education. There was, first, the animal line, then the life of the affections and emotions, and, thirdly, the reason and moral sense. All these were to be developed in their order—physical forces for physical conditions; and therefore in the putting forth of animal life the rod must not be spared. For moral conditions it nothing be used but moral forces. Thus the child is taught to allow the nigher faculities to control the lower. When the child gits to fifteen or sixteen a great change occurs from the physical to the moral, and care should then be taken in the application of moral means. Naturally this was the order in which children would develop; for he did not believe in

Methodist church (Williamsburg) was crowded yesterday, as usual, by earnest worshippers.

THE SERMON, preached by the Rev. Dr. George Lansing Taylor, pastor, was founded on the text—St. Luke vill., 38, 39—"Now the man out of whom the devils were departed besought Him that he might be with Him; but Jesus sent him away, saying, Return to thine own house, and show how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him." Dr. Taylor, in expounding the text, said that one of the great beau-ties of Christ's kingdom is that it has a place for

Jesus find done unto him." Dr. Taylor, in exponding the text, said that one of the great beautes of Christ's kingdom is that it has a place for every one, according to the measure of capacity exhibited. This is fully shown in the case of the man mentioned in the text. He was saved by grace and brought to a condition of usefulness, but he was nor sufficiently reconstructed a man to the ministry whose former life was blackened by crimes. Therefore it was that he refused the request of the man, and ordered him to go to his home and there spread God's wonders. This was a work fitted to his capacity, and it is a work that has many advantages. It can be performed by all of us in our daily walks. All of us talk, and no subject is more important to talk upon to an the truths of Christianity. Christ Himself was a great talker. He talked to all who came in contact with Him on the subject of eternal life, and that was the way He preached. If we do not TALK MUCH OF RELIGION in our daily walks it shows conclusively that we have not much of it in our hearts, for whatever possesses our hearts is sure to find expression by our tongues. Everybody can preach effectively in this way, while few can make set speeches in public. In this way the Gospel can be diffused among the great multitude that never enter a church to hear it. To show the unportance of social preaching Dr. Taylor related an incident of a young man of nutemperance hours who seeded at temperance societies and temperance orators, but when his aged mother taiked to him he burst into tears, reformed and ultimately became a temperance orator nimself. It was this

by persons who have confidence in each other, that produces conviction. The best way to convince a man of the truth when it is in you is to look him man of the truth when it is in you is to look him straight in the eyes and peg away at him until he acknowledges it. It was by this method of individual preaching that Christ called His Apostles separately, and the Apostles in turn called each other. It was this method of oreaching that brought forth the master minds of the Methodist Church—the minds that left their impress upon the millions who now glorify God throughout the world.

Dr. Taylor concluded with an earnest exhortation to his hearers to talk the truths of the Gospei whenever they felt like talking.

brother sin against me and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times: but, until seventy times seven. It was thought in the time of the disciples, by some, that if a man had been forgiven three times he had reached!

some, that if a man had been forgiven taree times he had reached

THE EXTENT OF HIS JUSTIFICATION
and could not be forgiven again. Peter was shown by the answer of Jesus that he was wrong, and that, instead of limiting the forgiveness of his brither to seven times, he should continue to forgive until seventy times seven. The reverend gentleman then proceeded to show how very unforziving and uncharitable the world was, while Jesus was always ready to forgive those who supplicated His pardon. We, like the servants to the king, were held accountable for our stewardship. Some of us, he feared, were not so ready to forgive as to be forgiven.

# JERSEY CITY CHURCHES.

### A NEW CATHOLIC CHURCH.

A Splendid Addition to the Church Edifices of the City-Confirmation Administered to

Four Hundred Children. Yesterday was a day which will long be remembered by the Catholic population of that part of Jersey City known heretofore as Bergen. The only Catholic church in this section is St. Patrick's, a plain wooden structure, on the plank road, near Library Hall. In this church Bishop Bagley administered the sacrament of confirmation to four hundred children in the morning. The afternoon was set apart for the laying of the corner stone of the new church, which is badly needed by the parishioners. This building is being erected on a site which is without exception the most eligible in the entire city. The front stands on Ocean street, the chancel faces Clerk street and it is bounded on one side by Bramhall avenue. It commands such a view of New York harbor as can be obtained in very few parts of the city, and it is surrounded on three sides by handsome residences, the most conspicuous being that of Mr. Hugh F. McKay, a mansion of rare architectural design. The edifice will be 180 by 75 feet, a solid stone building in the plain Gotale style, with a tower 120 feet in height. When completed it will be

FINEST CATHOLIC CHURCH IN HUDSON COUNTY. and will be a splendid addition to the church buildings of the city. The pastor, Father Hennessey, who was transferred to this parish from Elizabeth-port, has undertaken this work, which only extra-ordinary energy, zeal and perseverance can accom-plish.

At half-past two o'clock the following

At half-past two o'clock the following CATHOLIC SOCIETIES

arrived on the ground, in procession, headed by a brass band:—St. Patrick's Temperance Society, St. Peter's Temperance Society; St. Aloysius' Society, Young Men's Father Matthew Society, of Elizabeth, and St. Patrick's Benevoient Society, of Elizabeth, Soon after Bishop Barley arrived'and a procession of the clergy was formed, the following priests being in attendance:—Fathers Dealy and Danbresse, of St. Francis Xavier's, Sixteenth street, New York; Fathers John and Philip, of the Pasionist Monastery, west Hoboken; Fathers Smyth, and McCarthy, Seaton Hall College; Father Smyth, of St. Mary's, Jersey City; Father Mackin, of St. Peter's; Father De Concilio, of St. Michael's; Father Cauvin, of Hoboken; Father Niederhauser, of Bayoane City; Fathers Killeen and Daiton, of Newark; Father McMity, of Paterson, besides the assistant pastors of St. Fathrick's and St. Joseph's, Before the clergy walked a large number of girls deessed in white fobes and veils, and a number of boys, in cassocks and surpices, carrying candies.

Alter the ceremony of laying the corner stone

number of boys, in cassocks and surpaces, carrying candies.

After the ceremony of laying the corner stone was completed fismop Bayley advanced to the front of the piatform and, after taking a survey of the large congregation within the enclosure, numbering about

of the platform and, after taking a survey of the large congregation within the enclosure, numbering about

FOUR THOUSAND PERSONS,
he addressed them on the solemnty of the occasion. In the Eastern world, in Paiestine and the Holy Land, the traveller meets with wells and fountains bearing the name of saints and venerated by the Christians, who resort to that region as spots where God is specially honored by his creatures. The thoughts of these springs and fountains come to my mind on an occasion like this. I congratulate you, and I congratulate your pastor for his zeal, and, I will add, boidness for such an undertaking as this. The erection of this church must be graiffying not only to Catholics, but to every one who loves order, for where the actions of men are not controlled by religion

ANARCHY MUST AT LENGTH PREVAIL.
In this edince God will be worstlipped and honored from the rising to the setting of the sun; the sacraments will be dispensed to you, whereby the grace of God will flow into your souls. Here will be preached not the opinions of man, not the teachings of any school of pinicosophy, but the word of God, for the Scripture says, "Not by bread alone doth man live, but by every word that proceedeth out of the mouth of God," This is a great work, which will require great zeal great generosity and great perseverance. If I am w judge of the solidity of these foundations, you are about to erect a temple which will be worthy the about to recet a temple which will be worthy the about to recet a temple which will be worthy the about to recet a temple which will be called the Church has aiways been a stanch builder. She began it in the Catacombs, where her callaren turned arches and carved out the pillars, nithough they were

in various parts of the world, but especially in Europe, and on the efficacy and necessity of prayer. The right reverend prelate seemed deeply moved

The right reverend prelate seemed deeply moved when alluding to the persecution the Church is now passing through in Europe and the interruption given the Council of the Vatican, but expressed his firm belief that she will come out of it more glorious than before. The various persecutions she has passed through prove her divine origin and the promise of Christ ever to remain with her, and that the blood or martyrs was in all truth the seed of Christ. The faithful were deeply afflicted when St. Peter was cast into prison:
but their grief was soon turned into joy in his miraculous deliverance. He exhorted all to persevere now more than ever in earnest and fervent prayer, as such will ever prevail, and to have recourse to the intercession of the Mother of God, she who was left to the faithful for a mother by the Saviour when about to expire on the cross. The discourse was listened to with the greatest attention, and visibly affected the congregation. Bishop Amat is a native of Spain, but has resided for many years in this country. He was consecrated in 154 to fill the vacancy created by the translation of Bishop Allemany to San Francisco as its first Arch-bishop.

### ARCHBISHOP SPALDING IN BALTI-MORE.

The Indestructibility of the Church-Impious Herodism of Victor Emanuel-The Martyrdom of Pope Pius IX .- A Prisoner in His Own Palace-Scenes at the Taking of Rome-The Close Surveillance Over the Pope-His Correspondence Pried Into by His Guards-The Hypocrisy of the Italian Liberators-Garibalal and Mazzini as the Exponents of Socialism and Leaders of the Vilest of the Vile-The Archbishop's Experience in Marseilles-He and Two Abbes are Hooted by the National Guard-The Imperishable Glory of the Pope and the

Nov. 13, 1870. The Catholic Cathedral in Raitimore was crowded to-day to hear Archbishop Spaiding, who has just returned from Rome, preach to his congregation. At the usual part of the mass the Archbishop

from that sweet, motherly face will introduce me

MY BELOVED PROPLE. In the text which I have read for you the woman, who lifted up her voice exclaiming. "Blessed is the womb that bare thee," thought only of the woman's natural happiness in the abounding joy of having such a son, but he said, "Yea, rather blessed are they that hear the Word of God and keep it. Blessed is she for not merely being my mother, but for having heard the Word of God and kept it thus,"
And wno heard the Word of God more lovingly than Mary, and who kept it more faithfully and more perseveringly than she did? From the moment she was complimented by the archangel and her scruples satisfied she said, "Behold the handmaid of the Lord?" Until she stood

A SORROWING MOTHER AT THE FOOT OF CALVARY'S cross.
how well she kept the word! She had no heart, no

love, no sympathy, save in that of Jesus, her beloved Son; and for those who tell us that we make too much of Mary we say to them that they who belong

much of Mary we say to them that they who belong to the lamily of Jesus, Mary and Joseph nothing is more natural, nothing more simple and appropriate than this constant recurrence to

THE NAME OF MARY.

When we honor Mary we honor the mother and Him who is our Saviour and our God, and Christ desires that we should do so. The Church is His obedient spouse, subject to Him in all things—the spouse for whom He delivered Himself to the ignominous death of the cross and offered Himself as a glorious bridegroom, without spot or blemish. You cannot separate Christ from this Church, and as He is the spouse, Mary is the mother and we are all her children. She is

Our less AND swell's Mother, and most powerful in her influence with her Divine Son, who denied her nothing on earth and will surely deey her nothing in heaven. As the life of Mary was, so has it been with the Church. Trial, travall and sorrow have been its portion. The vicar of the Church who succeeded Christ, Peter, shared in the lot of Jesus in
THE SUFFERING, THE MARTYRDOM AND THE IMMORTALITY

Two hundred and slayi incumbents of that office

THE SUPPERING, THE MARTYROOM AND THE IMMORTALITY
Two hundred and sixty incumbents of that office have succeeded Peter. Sixty-nine of them passed through the ordeal of martyrdom and assimilated themselves to Christ. We find no fewer than torty-nine Roman Pontits driven from their sees or imprisoned. Sixty-nine were slaughtered to render that see vacant torever. Forty-five were driven of or imprisoned, and forty-five retained in person or by successors, attesting in grander force than words can express the living faunt, the immortanity and the indestructibility of the Caurch of God. The lorty-sixth is now in prison, driven there by men who have have THE IMPUDENCE TO CALL THEMSELVES CATHOLICS,

instigated to their unitely purpose by an unprin-cipled party calling useif THE ADVANCE GUARD OF LIBERTY.

cipled party calling itself

THE ADVANCE GUARD OF LIBERTY.

With specious pretexts on their lips that they meant to throw a shield of protection around the Pope to save him from his enemies, to guard his honor and snow their solicitude for his weifare, they entered Rome and made

THE PONTIFF A PRISONER.

Hypocrites, we know you of old. We know that the venerable Pontiff, whom no one can hate unless he be inspired from below, is held a prisoner in his own palace. The guards of his enemy keep watch at the very portain of the Valican. Those who wish to approach the Holy Father to offer him words of sympathy and consoliation or to speak with him on matters of religion are under the surveillance of spes. He has no confidence that his correspondence with his children throughout the world is safe from the hands of

the hands of

HIS JALLORS.

And who are they who imprison him? The men who pledged themseives to protect and guarantee his independence, but the moment

FRANCE IS IN DIFFICULTY they scatter ait their solemn promises to the winds and reveal the secret treachery of their designs. They send an impostor to tell the Pope that they are deeply concerned for his sake, that they view the danger in which he is placed with alarm, and that they feel compelied to interfere in his behalf. Pope Plus, with

they feet compened to interfere in this behalf. Pope Plus, with ALL HIS SAINTLY SERENITY. his beaming smile of resignation and contentment, railed to be deceived by this plausible plot of his enemies. He saw through their dupiteity and told them of it. This count, who was sent by the King to

told them of it. This count, who was sent by the King to

MISLEAD THE POPE,
staggered under the answer the old man gave him—
an answer meet and learless as the Vicar of Christ should give. He laid bare the base and impleus purpo e of the King and warned him of the consequences of his unholy enterprise, and now that invasion, robbery, breach of faith and spoliation are accomplished we flad the weak King trembling and AFRAID TO 60 TO ROME,
afraid, perhaps, of the man whom he has imprisoned; atraid that to him may happen just such a fate as overtook Herod, who imprisoned Peter, the first Pope. The end of Herod came in the retributive anger of God. A remnant of faith echoes still in the heart of Victor Emanuel. He pauses in his iniquity to ponder over what he has been guilty of.

Scenes of Victoree in Rome.

When his army bottered down the walls of Rome and marched into the city with five or six fhousand camp followers, composed of the vices of the vile, the word went forth to open the prisons, and every desperate and villanous character was let loose upon the streets. Robbery, violence and assassination followed. Priests were killed, and a sister, who was taking a wounded Papal soldier through the streets, was set upon, beaten and her clothes almost entirely torn from her person. You will find the London Times and

almost entirely forn from her person. For which the London Times and SOME OF OUR OWN PAPERS say all this is in the interest of liberty, and the Pope is foolish not to see it in that light. They call it the unification, the grand awakening of Italian independence, but they little know what a chimera independence, but they little know what a chimera iney talk of. What are these liberals of whom English and American papers speak in terms of such as travagrant enlogy? such extravagant eulogy?

WHAT ARE THE SO-CA' LED LIBERALS
anywhere in Europe? In Italy their liberalism is at

what are the so-called liberals anywhere in Europe? In Italy their iberalism is at this moment marked by murder, rapine and assassination; in France by infidently and socialism. But Rome is now made the theatre for the proclamation of all the theories which liberty run mad can suggest. They talk about the United States, but the people here understand what liberty regulated by law means and they do not. They bring disgrace upon the sacred cause of freedom, because they appreciate only that species of species of species of the sacred cause of freedom, because they appreciate only that species of society and religion. If I drove in the company of two French abbes down a quay in Marselles, and on our way we passed a regiment drawn up in line of the National Guard, who are supposed to be the Highest grade to be the Highest Grade of Freemen to-day in France. As we went by in front they began to hoot in a peculiar French way, and as they hooted one of the abbes proposed that we had better get down and walk, which we did. This demonstration was made against us because

hooted one of the abbes proposed that we had better get down and walk, which we did. This demonstration was made against us because they were priests. These men hate religion, hate the Church, hate property and everything that is conservative, and yet have nothing to substitute but blind and bloody anarchy.

GARIBALDI AND MAZZINI are the exponents of these men, and Garibaldi went to France to carry out their principles. But the lorty-sixth in the line of persecuted Popes will triumbh. This sting cannot nor will not stand. The whole world has been in the lorty-sixth in the line of persecuted Popes will triumbh. This sting cannot nor will not stand. The whole world has been in the principles of the world. They broke up the great Vatican Conneil in the midst of its deherations and scattered its venerable members to the lour quarters of the world. You could not hold a session of Congress in the District of Columbia if rufflans seized the Capitol and allowed only such intercourse with the outside world as they chose. But why are we troubled? A Christ was nailed to the cross of Calvalry and rose again the third day. No fear for the Church. No surprise need be left because the Church suffers in its visible head. Is the disciple before the Master? The Papacy has witnessed the birth and inneral rites of hundreds of kingdoms and monarchies. Human things change, but the word of God never will—"Thou art Peter. On this rock I shall build my Church, had the gates of heli shall not prevail against it. Heaven and earth shall pass away; but my word shall remain forever." When Peter was in prison it is remarked that the whole Church prayed for him. Now that his successor is imprisoned and that we inherit the spirit and tradiprayed for him. Now that his successor is im-prisoned and that we inherit the spirit and tradi-

tions of the early Christian time, LET US PRAY FOR HIM, pray that the moral chains may be broken, and that little territory may be free to his intercourse with

which does not belong to him but to all Christen-dom, administered only for the common good. Pray with faith, and whatsoever you shall ask with sin-certly will be granted.

# MASONIC FUNERAL IN NEWARK, N. J.

One of the largest Masonic funerals ever witnessed in Newark, N. J., took place yesterday afternoon from the Central Methodist church, the interment being made in Mount Pleasant Cemetery. There was, perhaps, no more popular Mason in Newark than Sir Charles Boylan, of Damascus Commandery, Past Master of Newark Lodge, No. 2. The funeral procession reached from the Central Methodist church, in Market street, between Broad At the usual part of the mass the Archbishop ascended the pulpit and amid the hushed attention of the congregation began his sermon, taking for his text the gospel of St. Luke, xi., 27, 23—"And to his hearers to talk the truths of the Gospei whenever they felt like talking.

There was a large congregation at the morning services at Grace church, in Hicks street, yesterday morning. After the merning prayers had been said the lessons of the day read, the Rev. Mr. Paddock delivered

The Sermon,

The sermon, taking for his text St. Mathew xviii., 21, 22—"Then came Peter to him, and said, Lord, how off shall my and Mulberry streets, to the Court House, at the

# NEW YORK CITY.

Local, Police and Miscellaneous Paragraphs of Metropolitan News.

The following record will show the changes in the temperature for the past twenty-four hours in comparison with the corresponding day of last year, an 

Freeman, 102)4 Bowery, on Saturday night last and, as is alleged, attempted to steal two coats, of the value of nineteen dollars. She was yesterday com-mitted at the Tombs by Justice Dowling. The body of the unknown man nowlying at the Morgue is supposed to be that of Henry Thompson, a sailor, who about ten days ago fell from the masthead of the ship Palestine late the river and was drowned. An inquest will be held over the remains by Coroner Schirmer.

At the Essex Market Police Court yesterday, before Justice Scott, Conrad Doll, residing in avenue C. near Fifteenth street, was held to await the result of the injuries of James McCracken and James McNulty, the two boys whom he shot with a musket on Saturday evening, as reported in the Herald of vestorday.

yesterday. The American Geographical and Statistical Society will held their first regular monthly meeting of this season on Tuesday evening next, at their rooms in the Cooper institute. Mr. Simon Stevens, President of Tehuantepec Railway Company, will read a paper oc the Isthmus of Tehuantepec as a new route of

Coroner Schirmer yesterday held an inquest on the body of Thomas Keegan, a child five years of age, who died from the effect of burns received at the residence of his parents, 694 Second avenue, on the 18th uitimo, by his clothes taking fire while playing with matches, during the temporary absence from home of his mother.

Mr. John Stubbeifine, a much respected citizen of Harlem, was taken suddenly ill on Saturday afternoon, when rising from the dinner table, and expired before medical aid could be procured. Mr. Stubblefine, who lived at 2,335 Third avenue, was fifty-five years of age, and a native of this country. Coroner Keenan was notified to hold an inquest. Yesterday morning, between two and three

o'clock, Charles Williams, of 122 Thompson street, and Joseph Kelley, of 190 Hester street, met Henry Harrison, of 41 East Houston street, near his residence, and, as it is charged, robbed him of forty dollars. Previous to taking from him the money the two highwaymen, he says, showed him a knife with which they said they would cut off his head if he made any resistance. They were yesterday foremon arraigned at the Tombs Police Court and held to answer.

partment for the week ending November 12, 1870 shows as follows: -Barometer-Mean, 30.041 inches: shows as follows:—Barometer—Mean, 30,041 inches; maximum at four P. M. November 6, 30,352 inches; minimum at four P. M. November 9, 22,634 inches; range, ,605 inch. Thermometer—Mean, 47,1 degrees; maximum at two P. M. November 9, 66,5 degrees; minimum at six A. M. November 11, 31,2 degrees; minimum at six A. M. November 11, 31,2 degrees; minimum at six A. M. November 11, 31,2 degrees; minimum at six A. M. November 11, 31,2 degrees; minimum at six A. M. November 11, 31,2 degrees; maximum at the control of the six half from four P. M. to eight P. M. to the depth of ,28 inch, which was the total amount of water for the week. During that time the distance travelled by the wind was 1,702 miles.

### MURDEROUS AFFRAY IN JERSEY.

How the Opening of a Lager Beer Saloon was Celebrated-A Hostler in the Bu cher

About midnight on Saturday night a mélée occurred in a lager beer saloon on the Hackensack plaak road, opposite the Union Hill Post Office, which may result fatally. The saloon had just been opened and the usual celebration was being carried on when some of the parties who had taken more lager than chowder became noisy and turbulent. At last a fight took place, in which Win. Noah, a blacksmith, twenty-lour years of age, received three severe stabs in the face, neck and skull with a knife in the hands of Conrad Appel, one of the hostiers employed by the Union Hill Horse Car Company. Noah was taken to the hospital, but by the time he arrived there he was almost exhausted from loss of blood. Appel was at once taken into custody, besides Henry, Charles and Frederick Pfelfer, three brothers, also hostiers in the employ of the above-named company. They are charged with being implicated in the afray. The prisoners were all committed to await the result of the injuries inflicted on Noah. curred in a lager beer saloon on the Hackensack

## NEW JARSEY ITEMS.

At the Communipaw stock vards 212 cars arrived during the past week, containing 1,552 eattle, 7,487 hogs and 10,890 sheep. There were slaughtered during the week 730 cattle, 7,391 hogs and 8,418 sheep.

There was a lively discussion at the late meeting of the Hudson County Board of Freeholders about the payment of a bill to Professor Doremus, amounting to 500, for analyzing the contents of the stomach of John D. Coates. The counset to the Board gave his opinion that the law restricts the Coroner to the choice of physicians within the State. Although the bill was apparently very exorbitant it was finally ordered to be paid.

choice of physicians within the State. Although the bill was apparently very exorbitant it was linally ordered to be paid.

An old German, named Joseph Voser, deliberately walked up to the fence adjoining the Hudson County Hospital at Jersey City, Saturday morning, and, placing the muzzle of a pistol to his mouto, fired. The bail passed into the back of his head, and all attempts to extract it were fruitless. He was carried into the hos Ital, where he lies in a hopeess condition. He is a carpenter, has been eighteen years in this country, and separated from his wife and family two years ago. He says that he was tired of life, and to avoid trouble he left the house.

The coopers lately employed at the Vonango oil docks in Weehawken are on a strike, because the company demanded that the men should leave the Coopers' Union or leave their work. The Union has, accordingly, come to the rescue of the strikers.

On several of the ballots cast at the election in Englewood, Bergen county, last Tuesday, were the words, "For John Hill and no Popery." The remainder of the ticket was democratic. This was a dash at Colonel Rafferty, who was "scratched" in Bergen, Sussex and Morris counties, mainly, it is charged, on account of his being a Catholic.

The Boards of Freeholders in Union, Essex and Hudson counties are about to establish a schoolsmip, for which purpose a vessel can be procured for \$2,500. The number of boys from ten to eighteen years of age who have been incarcerated in the prisons of the three counties for the past lew years reaches 600.

On Saturday forenoon a man named John Becker left his residence, 78 Barrow street, New York, and friend, to enjoy a day's shooting. When in the prisons of the three counties for the past lew years reaches 600.

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On Saturday forenoon his side, killing him instantly. An inqu

## KLEPTOM:NIA IN BUFFALO.

A Respectable Woman, Mother of Eight Children, Convicted of Sheplifting,

A Respectable Woman, Mother of Eight Children, Convirted of Shepliting.

[From the Budfalo Courier, Nov. 11.]

Wednesday evening, about five o'clock, officer Whetan, of the First precinet, was called upon by J. A. Tazgart, of the Boston Novelty Boot and Shoe Company, No. 304 Main street, to arrest a woman who had been detx-tied in the act of stearing two pairs of shoes from the store. She was taken to the station house, where her name was givea as Rosa Comson, aged forty years, and the wife of a respectable blacksmith. O'course, she had to remain looked up all night. Yesterday afternoon she was arraigned before Squire Vanderpoel and pleaded guilty to petit larceny. Amid many demonstrations of weeping and penience she stated that she was the mother of eight children, and that she was the mother of eight children, and that she was the mother of eight children, and that she he administered a hiting rebuke to the woman who could so far forget her duty to her husband and enti-dren as to bust her own re utation in such a manner. He said, however, that his duty was clear, as shopliting was something entirely different in its mature from other grades of larceny and burglary, and was becoming of such frequent occurrence in the city as to demand the severest penaity, whenever defected; but, in consideration of the woman's family, and this being a first offence, aithough he felt he was doing wrong, he would merely impose a fine of ten deliars. Mrs. Comson appeared to fully realize the degrading position in which she had piaced both herself and lamily, and, ensible of the mercy of a kind-hearted judge, paid her fine and departed a wiser if not a better woman.

COLORED JURIES IN TEXAS.—The Texas Table! has the following:—Seven freedmen were sentenced by the colored juries and the Court to the Penten-tiary last week, and one white man was also sent there. The colored puries are very severe and rigid. They seldom let a culprit escape without some kind of punishment.